Fellowship in Prayer

"For a world united in prayer"

O ye who believe! seek help
With patient Perseverance
And Prayer: for God is with those
Who patiently persevere.

— The Holy Quran

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OUR PURPOSE

To promote the practice of prayer among ALL religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

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FELLOWSHIP IN PRAYER

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PRAYER

Enver Uduman

WHEN WE PRAY, are we giving due recognition to the Presence and the power of God, or are we merely repeating over and over again someone else's man-made prayer?

Everything that is thought, spoken or written are effects and how can effects become the Cause of all things? There is no God but One, and there is no power but One, so let us henceforth have no association with effects but let us, on the other hand, work towards a conscious awareness of the Presence of God.

No one can experience answered prayer when he relies only on words and thoughts. You may use words and thoughts, but the sine qua non is the conscious awareness of the Power that is ever-present and all-knowing.

There must be a longing for spiritual fulfilment, a surrendering of all our hopes and desires, our fears and our ambitions. The highest form of prayer is to empty ourselves and await the grace of God.

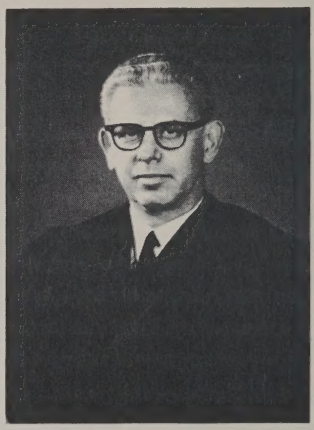
Prayer is brought to its finest bloom when we can say with our hearts—

"Let Thy will be done by me and through me and in me." Or to put it into language which will suit the tempo of the world today, "Let go and let God."

What right have we, finite creatures that we are, to outline or even suggest to Omniscience that such and such should be done, when the Master Plan for all races of men and all the worlds beyond worlds may have Something else in view, Something infinitely more satisfying and more rewarding?

That is why it is absolutely essential that we empty ourselves of all desires and hopes and let God's will fulfill itself in us so that our purpose in life may be revealed. Let us strive rather to become fitting instruments for the One Power to express Itself and thus move forward to the ultimate grand destiny of all living sentient beings.

RELIGION AND HUMAN RIGHTS



An address by ASSOCIATE SUPREME COURT JUSTICE ARTHUR J. GOLDBERG to the fifteenth anniversary dinner of "Religion in American Life" in New York on April 15, 1964.

IN 1949, William Faulkner brought honor to himself and to the United States when he was awarded the Nobel Prize for literature. In his acceptance speech, he stated a conviction that I share, and that motivates men of good will the world over. "I decline," he said, "to accept the end of man. It is easy enough to say that man is immortal simply because he will endure...I refuse to accept this. I believe that man will not merely endure; he will prevail."

The triumph of man is uniquely in the keeping of religion—the forming of his spirit, the firing of his conscience, the awakening of his soul to the fact that in observing the spirit of the Lord he is exercising the only true freedom.

But these need not be slogans on banners nor messages on wreaths laid at the feet of monuments to past and meaningless events. They need not be so incarcerated into history as to be beyond the reach of living men. In one of the great passages of Homer, Ajax, surrounded by darkness and facing his foes, prays for light "that we may see our fate, and die at least, if such be thy will, in the open light of day." He does not pray for victory; he does not pray to live; he prays for light, that he may stand to the full height of a man and face his fate.

Today, in this very troubled world, we also seek light. We also

seek it—not to avoid our problems but to face them as true men. We do not seek religion to remove our trials, to tranquillize our problems—but for light, for illumination, for the true meaning of moral and ethical imperatives.

Over sixty-three per cent of our population are members of churches. Over 114 million persons of all faiths, testifying to a greater Power, and practicing religion in their own free way. Perhaps a great number of them do not realize the stakes in the world, unless they read of the recent suppressions and persecutions of Jews in the Soviet Union, unless they hear of the closing of Catholic Churches behind the Iron Curtain, unless they read of the arrest and conviction of Protestant missionaries.

RELIGIOUS TOLERANCE has become a touchstone of freedom. Where tolerance is found, there also free men dwell. *Religious intolerance has become a hallmark of totalitarianism, as Hitler and Stalin demonstrated, and as Khrushchev is demonstrating now.*

The history of all churches, through all ages, has demonstrated that religion must recognize its obligations to preach and practise moral values, or fail in its mission. This is the light that illuminates a real democratic political system that recognizes religious freedom. Involvement for the churches and synagogues is necessary for society—and for the churches and synagogues themselves if they are to maintain their vitality as living forces in a society whose fate will be decided by the pressing social problems of a modern age.

Socially minded churches and synagogues are guarantees that religion will be an ally, not an enemy, of democracy. In our blessed land, religion is free to speak on all problems. Indeed, the Constitutional protections of religious tolerance were designed for a pluralistic society that had seen enough, and knew enough, of the devisive influence of censorship of belief and of conscience in the Old World. While we share the common heritage of our beliefs, we do not give up the right to practice in the light of our own doctrines, and we accept the challenge to example that non-belief offers.

If we are, each of us, members of an ancient unity of belief, then I believe there is one aspect of that unity and heritage which we are bound to implement—together as men and women who share the heritage, and separately as those subscribing to different doctrines. *If there is unity of religious belief in America, there is also isolation of that be-*

lief, and of its practice, from the presiding problems of contemporary life. Last June, I spoke at the commencement exercises of Amherst College, and I commented there upon the isolation of the educated man and woman from the boiling and difficult currents of life around us. *I think the same is all too true of our churches and synagogues which likewise often are isolated from the moral and ethical issues of our times.*

Certainly, at the root of the moral and ethical doctrines of both the Old and the New Testaments is the instruction to seek justice and righteousness. All of the great Prophets were deeply involved in the society of their time. Christ's Sermon on the Mount brought comfort to the poor and sorrowful. Can we, in good conscience, do otherwise? If religion is a sanctum for the individual, a refuge and a shelter, its great traditions have also been stated in the words of its leaders as instruments with which to change the world, to seek justice and righteousness.

TODAY MORE than thirty million Americans are living substandard lives; ten million children are being raised in poverty. There is not enough work, in a generally rich and productive economy, for the unskilled. The numbers of the long-termed unemployed grow; the tragedy is that among them are millions of young people who enter their adult lives without any experience of the promise of American life. Many of our citizens are denied, solely because of race or color, equal protection of the laws; many others are denied the equal justice under law guaranteed by our Constitution to the rich and poor alike. I would note, also, that in a nation of religious tradition and commitment, our public face is often profane and secular, with serious moral problems apparent in the conduct of our enterprises. We see it in businesses, we see it in labor unions and sometimes we see it in government also.

Many of these problems are the proper concern of the political leadership we have entrusted with the conduct of government. Others are the proper concern of the judicial system. In neither of these areas is it appropriate for me to comment. *But all of these problems are the proper concern of religion and people of religious beliefs. They are a part of the ancient evils that have burdened man; it is religion's part to confront them.*

The failure of religion to do so is compounded by the fact that here it is free to do so. There is a neutralism between Church and State in our country, but there can be no neutralism between our churches and the problems around them. The concept of religious liberty and tolera-

tion is a vote of confidence in the ability of religions to lead active, useful, even determinative roles in the making of a better world.

The new heritage of religion, here in the New World, is a return to the old frontier of involvement in the temporal condition as well as the eternal destiny of man. Ministers and rabbis and priests and the laity who stand aloof from the problems that grip individuals today are asking those individuals to stand aloof from religion.

I DO NOT MEAN to suggest that our faiths have forsaken their proper roles as a matter of course. More and more, the voices of religion are being heard—in protest and dissent as well as in commendation and counsel. Pope John XXIII's two great encyclicals on world social and economic conditions and world peace are monuments of the commitment of his faith to an active role in the troubled world. The National Council of Churches has taken strong and positive positions on poverty and unemployment and discrimination. The leaders of my own faith have been vigorous advocates of equality and respect for human rights. *The problem seems to be that the commitment of leadership on the highest levels does not always penetrate to the membership of churches and synagogues. Yet if commitment does not penetrate, it fails to reach our lives.*

Bringing religion to bear upon moral and ethical problems means helping this nation go forward here at home—realizing the just society, defending the rights of all citizens to full citizenship, commending and supporting good legislation, speaking out on important matters, leading in the fields of equality and opportunity for all and an economic chance for every man. And it means helping this nation to realize its objective abroad—peace in freedom for all who seek it.

Not only Judaism and Democracy, not only Christianity and Democracy, but religion itself and democracy have a mutual interest in this troubled world. When communism comes—whether to a Buddhist or a Moslem or a Hindu or a Christian or any other nation or religious group—religion goes.

President Kennedy described the path to freedom as a lonely one. We have no illusions about the difficulty of the road or the perils that lie along it. But we will make that journey in good spirit. While preserving the separation of Church and State in our country, *we proudly assert the right of all religious groups, all churches and synagogues, to preach what is good, and what is more important—if a layman may say so—to practice what is good.*

THIS NATION UNDER GOD

As our nation's lawmakers find themselves called on increasingly to act on issues involving both the church and state, it is to be hoped that many—most—of them will seek divine guidance in reaching their conclusions. That a large number of Congressmen do reach beyond themselves for assistance is known, not only from their many personal, public expressions of faith, but also from the fact that they have provided themselves with their own private corner for prayer. The following article, taken from THE CAPITOL, Symbol of Freedom, a pictorial booklet published by the U. S. Government Printing Office, tells the story of that corner....

FOR THE FIRST TIME in history, Congress—the eighty-third—provided its members with a room for prayer, which became ready for use in April of 1955. It gives the men and women who have the gravest decisions to make for America and the world an opportunity to be alone with God. Its accent is on simplicity. Its design is acceptable as a place of worship for all religions. It follows in national policy the same concept that opens the sessions of both Houses with prayer. The chapel's cathedral tones, the open Bible, speak to a man's heart and his conscience.

The idea came jointly from Senator A. S. "Mike" Monroney, of Oklahoma, an Episcopalian, and Representative Brooks Hays, of Arkansas, a Baptist. They accordingly introduced concurrent resolutions to set aside a place where the legislators might pray or meditate "without distraction." Former Speaker Joseph W. Martin, Jr., of Massachusetts, selected the location, providing an office seventeen by eighteen feet which had been his, and which Capitol architect J. George Stewart has refashioned into a cloistered retreat.

While its tranquilly divine atmosphere is charged with a devotional awesomeness its decor is meticulously nondenominational. This is in accordance with the instructions of Representative Hays and his fellow committee members, Representatives Katherine St. George, of New York, and Karl M. LeCompte, of Iowa. David Lynn, Architect Stewart's predecessor, drew the initial plan. The two Congressional chaplains, the Rev. Dr. Frederick Brown Harris of the Senate and the Rev.

Dr. Bernard Braskamp, of the House, served as consultants to Architect Stewart, together with Father Edward J. Herrmann, assistant chancellor of the Archdiocese of Washington and Rabbi Norman Gerstenfeld of the Washington Hebrew Congregation.

The chapel is limited to *individual* meditation and prayer.

THE SIGNS AND THE SYMBOLS: The history that gives this room its inspirational lift is centered in the stained glass window. George Washington, kneeling in prayer against a background of ruby glass imported from England, France and Germany, is the focus of the composition. The motto of the United States— *"E Pluribus Unum"*—so pertinent in our founding days, so much the very soul of the American theme today—"One Out of Many"—compactly conveys the meaning of America. In religion it signifies America's faith in tolerance and mutual respect. In statecraft it signifies then one Nation out of Thirteen Colonies, today one Nation out of fifty States and possessions. It signifies one people out of diverse strains. The window itself is an anonymous gift from a group of designers and craftsmen in California's twenty-first Congressional District as a "thank-you offering to this country."

The larger glass area of the window came from West Virginia and Indiana. Behind Washington a prayer is etched: "Preserve me, O God, for in Thee do I put my trust," the first verse of the sixteenth Psalm.

There are an upper and a lower medallion representing the two sides of the Great Seal of the United States. On this are inscribed the phrases: *annuit coeptis*—God has favored our undertakings—and *novus ordo seclorus*—a new order of the ages is born. And there is the overall phrase: "This Nation Under God." Thirteen stars symbolize the original States and a laurel wreath border holds the names of the remaining States of the Union. Mortised into the window is Holy Writ. Beside it is a candle with the words from the 105th verse of the 119th Psalm: "Thy word is a lamp unto my feet and a light unto my path."

The stained glass window, the reverent elicitation of history, the open massive Bible, the lighting—all give the comparatively small prayer room a hushed and secluded note of withdrawal and tranquillity. Here problems of local, national and world significance may be meditated upon by Members of Congress seeking divine guidance.

Probably at no time in the history of the United States has the question of the nation's religious heritage been the subject of such wide concern and debate. Stimulated by the U. S. Supreme Court decisions banning devotional acts in the public school system, thought is increasingly focusing on aspects of the American spiritual fibre. In this regard, the CHRISTOPHER NEWS NOTES, a pamphlet published by the Roman Catholic "Christophers" recently noted the number of instances President Johnson has publicly invoked divine help for himself and the nation. It was additionally pointed out that such Presidential practice is not unique; all thirty-five other U. S. Chief Executives frequently recognized the nation's dependence on God. Excerpts from a few Inaugural Addresses give evidence of this:

JOHN F. KENNEDY— ". . . *asking His blessing and His help, but knowing that here on earth God's work must truly be our own.*"

DWIGHT D. EISENHOWER— ". . . This is the work that awaits us all, to be done with bravery, with charity, and with prayer to Almighty God."

HARRY S. TRUMAN— ". . . *We believe that all men are created equal because they are created in the image of God. . . .*"

FRANKLIN D. ROOSEVELT— ". . . We humbly ask the blessing of God. . . . May He guide me in the days to come. . . ."

HERBERT HOOVER— "*I ask the help of Almighty God in this service to my country to which you have called me. . . .*"

WOODROW WILSON— ". . . I pray God I may be given the wisdom and the prudence to do my duty in the true spirit of this great people."

THEODORE ROOSEVELT— ". . . *but with gratitude to the Giver of Good Who has blessed us. . . .*"

WILLIAM McKINLEY— ". . . relying upon the support of my countrymen and invoking the guidance of Almighty God."

GROVER CLEVELAND— ". . . *I know He will not turn from us now if we humbly and reverently seek His powerful aid.*"

ABRAHAM LINCOLN— ". . . With malice toward none, with charity for all, with firmness in the right as God gives us to see the light. . . ."

THOMAS JEFFERSON— ". . . And may that Infinite Power which rules the destinies of the universe lead our councils to what is best. . . ."

GEORGE WASHINGTON— ". . . *in this first official act my fervent supplications to that Almighty Being Who rules over the universe. . . .*"

REFLECTIONS BENEATH AN OAK

Nardia Goldin

I move through a hazy, ever-changing sun and shadow pattern in the forest, rustling the brown leaves as I walk. A gray squirrel glances at me and then returns to his search for acorns. Chick-a-dee-dee-dee sounds above me. My eyes follow the furrows and ridges of the oak upwards, upwards to its arm branches reaching outward, reaching skyward, higher and mightier than any other tree in the forest. His trunk is so huge.... one great leg, rooted in the earth, supporting a rugged body that stretches towards heaven. He is so tall! Surely his fingers are shredding the clouds.

I lay my cheek against the rough bark and try to absorb the strength of a century of living. I reflect on the many seasons of fallen leaves enriching the soil beneath my feet, on the young oak children struggling for sun and sustenance nearby, on the acorn meals of many generations of squirrels. How many birds have considered this oak home? How many, like the chickadee, have fed on insects hiding in his rough gray bark?

I no longer question why I must go to the woods. Here I find the reason for my own existence.... to grow, to reproduce, to give to others, and to stand as straight and tall as I can, reaching upwards in prayer, praising God, who gave me the seed of life.

Thoughts inspired by Einstein's statement: "There is enough energy in a handful of snow to blow up a city."

MIRACLES IN LITTLE THINGS

Energy in a handful of snow!
What power there is in a flame!
The life of a beautiful moth, it is said
Enacts the Life of Man in a few seconds!
The great souls of this worried World
Have surmounted chance enactments—
Fearful wonders as they sometimes are—
And have grasped them or rejected them
In testimony of envisioned inner Truth.

Oh! The wonder of the miracles in little things!
The velvet iridescence of a butterfly's wings,
The feathers of a sparrow, oiled to resist the rain,
The flowing energy of his melodious song,
Heard high above shouting, political acclaim
Or the rumbling of traffic below in the street,
There on a radio pole he sits singing,
As owning the noisy world, his trilling voice
Sweetly hurling a tiny stream of glory to the sky!

— Emily Barto

A heart that knows the strength of prayer
Can send its message everywhere

And hands that hold a brother man
Can shape the peace of God's great plan.

— Zelma Dennis

HIGHWAYS OF THOUGHT

Clara Mills Ward

"And my highways shall be exalted...cast up the highway; gather out the stones."—Isaiah 49: 11, 62:10.

Highways are much in today's headlines. Commonly thought of as a place to exercise the horsepower of a car, there also are waterways and skyways. Our highway into the future is built first in thought. Isaiah was engaged in shaping and molding the thoughts of the tribe of Judah to principles destined to free them from their bondage. These same principles will free mankind. And all the world is seeking freedom.

There are the high ways of thought, as well as the low ways and the by-ways. Many minds are moving on these various levels. We have the high potential if we will but direct it. Mostly we think along the same line of those with whom we associate. Sometimes it may occur to us that certain prejudices are no longer fitted to our viewpoint, but we hesitate to pioneer uncharted territory. Isaiah says: *"Go through the gates, gather out the stones and lift up a standard for the people."* Through the gates of meditation we may help cast up a highway for those that follow.

Wrong thoughts that lead to wrong actions should be gathered out as stones and, in this sense, may be interpreted as bad habits that impede progress and success.

To "cast up the highway" implies force of action. By casting, we may reject, discard or disqualify certain thought trends that are detrimental. It is by habits of thought that we *cast* the mold of our life.

Isaiah gives us living ideas—the most valuable commodity in the universe. Many adults are inclined to look backward, because their horizons are shrinking to the point that they cease to look to the future. The youth of a nation has the forward look. And it was to the youth of the tribe of Judah that Isaiah directed his zeal and enthusiasm. He spoke to them of new and unknown things in terms of highways to freedom.

Interpreting "mountain" in our key verse to mean prayer or a lifting upward of our conscious mind to God, let us say: "And I will make all my prayers a *way,*" for praying with an uplifted consciousness leads into an exalted path or highway. *Prayer then, is the mountain-top from which we can look down on our problem and see it shrink into proper perspective.*

May we, in our hearts, consider and endeavor to earnestly feel that: "The Lord will help me; therefore shall I not be confounded."—Isaiah 50:7.

QUIET FAITH

A tree is never known to ask
That it may grow serene and tall,
But quietly it grows and grows,
And never thinks of growth at all.

Each rose that blooms in bright June days
Is never known to question why;
It merely drinks in sun and rain
Without the fear that it will die.

Each silver sea gull in the air
Soars high and free and unafraid;
He never questions in his flight,
But sails and sails through sun and shade.

O may we have deep roots of faith,
And grow in beauty, tall, serene;
May we seek pinnacles of light
With Love around and in between.

— Josepha Murray Emms

ON LIGHTING A CANDLE

W. J. Thompson

Long ago, in the British Weekly, I read a little story that made a deep impression on me. A girl asks a relative, "What can one do when the best is taken out of life, when disappointments follow each other, and the sun of happiness sets in darkness?"

And the relative replies, "At such a time, my dear, there is something one can do; and that is, after a time—not all at once, but after a time—*one lights a candle called Patience, and guides the footsteps by that.*"

She asked if it burned brightly, and he answered. "It burned very badly at first, did my candle, and I stumbled frequently. But I find it burns brighter as time goes by—and now it really lights the way! "And this is my advice to you—*use the flame of faith to light your candle of patience,* and go bravely and hopefully on your way, remembering that you are not alone—for wherever you go you will meet noble men and women carrying such candles."

To many individuals come experiences which seem to blot out the sun—disappointments, difficulties, personal disability, or the death of one greatly loved—or some other devastating fact. And the question comes, "What can one do when sorrow strikes and darkness envelopes the life?"

Dear friend, there is something you can do. At first you may be stunned and bewildered, but time is a great helper, and faith and hope are wonderful companions. Pray for Divine Guidance and "light a little candle called Patience." Go forward confidently, for Christ said, "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."

HARMONY

In this sonorous
symphony of life
each chord will enhance
the score of harmony,

save for the chorus
of Ego's band of strife
whose march of dissonance
jars all euphony.

— Aarno Davidson

NO HORIZON

Mildred Long

One of my morning exercises is for my eyes. I look at an object far away and then at one nearby, shifting my vision from one to the other twenty times. Sometimes I then close my eyes and, with my inner vision, see the far horizon, the mountains against the sky. Often I realize that there is distance between the outline of mountains and the blue beyond. Then I look farther out until I see where sky and ocean meet. This seems the end. But yet I know it is not. In thought I can reach farther still to some other land and horizon. And I remember that astronomers find no limit to the universe as it stretches into space.

In spirit, I look at my normal horizon—the conception I hold of God and man and the place where God and man meet. Sometimes this vision is severely limited. There are reasons for this. *"The world is too much with us."* The environment of the moment impedes vision. The frettings of the body take an important place in my consciousness. If trouble or perplexity is seething within, I am doubly hindered. The extent of my spiritual horizon depends upon the state of my inner consciousness.

At times, however, I can see my horizon widen and extend—out, out, out into space, into expansiveness, into infinity. This is the vision that should be normal vision. For we live in spirit: not so much in the world of material and perishing things, but in the realm of eternal goodness and truth. If I keep my consciousness in this world of spirit, then I experience this far vision.

Then I am free, not confined, not hemmed in even by trouble, not frustrated, or disappointed, or inferior. I belong to life, and life is outreaching, eternal, forever stretching toward infinity. I belong to the far outlook—the expansiveness of never-ending achievement and understanding. I become a part of "creation continues," so that my powers are limited only by my own limiting consciousness of being.

Often I have repeated the words: *"I am Thine and Thou art mine."* This is the ideal. This is what Jesus prayed for us—that we might be in Him even as He was in the Father. This is what Paul declared for himself: *"I live, yet not I, but Christ liveth in me."* This is the goal of the Christian. But it

is far from being a common experience for the Christian. This is the plan God has for us to fulfill and He has made provision for its fulfillment. But we have failed to accept His plan or His provision.

There is too much rubbish and debris in the foreground of consciousness for us to get a far view. This must be removed. I experienced some of this cleansing some years ago. In order to survive I had to break down the barriers of prejudice, preconceived ideas, fixation of religious concepts, and their accompanying self-righteousness. I had to get my heart cleansed from self-centered emotions and allow room for growth of the fruit of the Spirit. I had to lay down my burdens and troubles, for clinging to them, I learned, was just another evidence of my self-centeredness.

Then I had to present my body "a living sacrifice" unto God: let Him take over, body, mind, spirit, as far as I was able to do so. And as I progressed in being able to let go of self and let God enter into me through His eternal, all-pervading Spirit, so I noticed the widening of my spiritual horizons. There seemed to be the freedom of no limitations, the expansiveness no boundary for the adventures of the spirit.

This expansiveness is not always with me. But when I meet the conditions and concentrate on things spiritual, it is possible. So, often in my morning meditation I pause and stretch my inner vision out, out, out to the boundless reaches of God's infinity. In this consciousness I am lifted up into oneness with all of God's creation. In Him there is no horizon.

And your God
Is One God:
There is no god
But He,
Most Gracious,
Most Merciful.

— The Holy Quran

GREATER COURAGE

Swami Paramananda

(In THE MESSAGE - Vedanta Quarterly, Spring 1964)

Our struggling life becomes wholly changed when we have touched the threshold of Truth, and there is no other power which can give us access to that threshold so quickly as the power of genuine devotion flowing from our heart.

Nothing can stand between us and our God; but if we do not believe that He is the most immediate factor in our life, if we do not learn to call upon Him simply and directly both in misfortune and in good fortune, we shall often lose courage. We must make Him the whole of our life. Our spiritual devotion must be wholehearted. When we give our whole heart, then it is filled with the fullness of the infinitude of God. If we give merely a little of it, only that part is filled, and the rest remains full of our own imperfection. We must bring our heart, our soul, our whole being free from prejudice, free from all material thoughts and ambitions, that God's will and God's blessings may fill our inner being and make us His true instruments.

We cannot feel the nearness of the Supreme until our heart is at rest. So long as there is any sense of struggle, we do not catch even a glimpse of spiritual vision. Many obstacles may rise in our path, but these are not to discourage us. On the contrary, they are to inspire us with greater courage; because when we surmount difficulties, we have greater confidence in our spiritual ideal. If we look back over our life, we shall see that even in the most difficult moments, we had blessings in abundance, especially when we were able to lift up our thoughts in surrender. God is never absent from us, but we do not always look up to Him. I remember a little hymn in Bengalee which runs: "Oh Divine Mother, why is it that I do not always find thee? Because I only call on Thee when I am in sorrow. When my life is full of happiness, I forget Thee."

The sense of the unfailing presence and protection of Divinity can be cultivated. We can actually feel it. The trouble is that we do not try to feel it. The least little obstacle turns us aside. That should not be. Whatever comes, the brave heart welcomes and conquers it. This must be our attitude, if we really believe that God is our Protector; that from Him we draw our life and that from Him no evil can come. When we possess such perfect trust, we must have courage and peace; for absolute trust cannot fail to make us strong and peaceful.

PRAYER IS THE KEY

Deep within man's mind
there is a sanctuary, where
he can find solace for the soul.
Until he holds the key, restless is he.

Torn by circumstance,
Rent by fleeting chance,
Felled like a falling tree,
Emmeshed by insecurity.

But calm, erect and free
is he, who owns such sanctuary,
And seeks its sacristy.
Happy and strong is he.

— Erica May Brooks

If anybody comes to you to speak ill of his brothers refuse to listen to him. It is a great sin to listen even. In that lies the germs of future troubles. Moreover bear with everyone's shortcomings. Forgive offences by the Millions.

— Vivekananda

THE PREDICAMENT OF POETRY

Dr. Francis Merchant, a contributing editor to FELLOWSHIP IN PRAYER, declared recently that the "predicament of poetry" deserves increased attention. Fewer books of verse are coming off the nation's presses, he noted, and in many cases the public is exposed to little more than television's commercial jingles. With Dr. Merchant, an English professor at Elizabeth City State College, N. C., FIP agrees that "the age in which we live needs poetry—needs the vision and the inspiration of exalted literature." On this and the following page are a few of Dr. Merchant's poems from his quarterly, THE COMMON GOOD. It is hoped that these, and poems on other pages, will lend an interesting and inspirational balance to other features.

UNWELCOME VISITOR

If Truth turned up
As a week-end guest
With his plain, blunt speech
And forthright ways,
Speaking straight from the heart
And not under the rose,
The result might be panic,
Consternation, I'm sure;
The market would sag,
Politicians turn pale,
Business men cringe,
Even priests shake their heads;
With scholars aghast,
Investors alarmed,
Editors appalled,
Lawyers dismayed,
Why, the world might collapse
And governments fall,
A tumult ensue
Unexampled before,
If Truth turned up
As a week-end guest.

PROCLAMATION

Some things there are proclaimed to all the world:
The ship of burning gold that sails the seas of dawn,
The vertical thrust of unrelenting rain,
The lazy stance of mountains crowned with clouds,
The spume of seas assailing rocky shores,
The flight of winging birds in autumn skies.
But much remains unpublished and unknown:
The gold that hides beneath the weight of rock,
The gleaming rose that thrives in desert wastes,
The force that guides the planets round the sun,
Gold-fretted thought as light as angel's wings,
The dreaming soul beyond the solid weight of things.
What is proclaims what is not; as depth, the height.
The visible foretells the invisible
And all things symbolize the Unutterable.

REVEILLE

Awake, upon the far horizon stands
The sun, a golden chariot aflame,
Announcing Dawn to all the far flung lands
With flares of rosy light, if not by name.

Awake, I say, and rub your drowsy eyes,
A beam of light slips through the window pane.
Before the sun goes down in yonder skies,
You must resume the ageless flight again.

The everlasting battle must be fought
Twixt those whose faces turn to yesterday
And those who by tomorrow's hopes are taught.
You now must take your stand and fight your way.

Arise, then, soldier of a dawning age;
You stand today where once past heroes stood,

For many a bitter fight must good men wage
Before the world becomes a brotherhood.

GOD THOUGHTS

Mark Halpern

In his hopeful dreams and desires to make this a better world, man is prone to expect God to do most—if not all—the improving on earth. We too easily forget that God works through man.

The ways of the Creator of the Universe are infinitely wise beyond all human understanding. That Glorious Omnipotent Power Who, with a single outbreathing, brought forth the millions of vast galaxies with their billions of solar systems, could easily, should He so desire, bring into instantaneous existence a perfect Utopia upon this earth. But the Divine Plan seems to be to allow man to work out his own destiny.

And yet, man has not been left callously abandoned without guidance or inspiration. For God Himself, out of His infinite Mercy and Wisdom, often sends loving thoughts to His children through the silent corridors of the listening soul. These are the divine thoughts from the Cosmic Heart of Infinite Love—thoughts utterly free of all selfish desire for self-aggrandizement.

Unlike the mortal thoughts of the little personal self, the thoughts from God, are empty of self-seeking and inspire altruistic service to humanity.

Man has the freedom to listen to the selfish thoughts of his lower self or to heed the divine thoughts of God whispering from the Holy Sanctuary of the Higher Self. But merely to listen to the beautiful and inspiring thoughts of God, to act on the inspiration of the soul, is to lose a magnificent opportunity for dynamic development as a world server.

Yes, God works through man... And unless man works and acts on the unselfish and exalting thoughts he receives from God, the work for the improvement of the human race and the amelioration of world conditions does not go forward.

Therefore, it would seem evident that the responsibility for making our planet a place of peace and harmony and brotherly love, rests upon ourselves—upon whether or not we choose to bring into objective practicability the pure golden thoughts of God into selfless service for others.

During the Crimean War, in

which Great Britain fought on the side of Turkey against Prussia, a young woman in England was deeply affected by stories in the newspapers relating the revolting unsanitary conditions endured by the wounded soldiers. Thousands of others were no doubt as deeply stirred at those reports as was the young woman. Divine thoughts of compassionate service to improve the lot of the wounded must have come to many.

But the young woman was not content to rest upon her thoughts. She decided to bring her thoughts into action through the practical realization of *love in action*. She journeyed to the Crimean Front and began personally to bring about reforms in the treatment of the wounded. It was she who was largely responsible for modern methods of military hospital service and sanitation. *Her name was Florence Nightingale.*

Some years later, a little girl of a middle-class family was being driven through the city in a carriage with her father. In her arms nestled a big, richly-dressed doll. As they came to a poorer section of the city, a meanly-clad little girl ran across the street, clutching to her breast something bound in darkly stained rags. The girl in the carriage asked her father what the thing in rags was. When the parent told her it was a doll, the little girl frowned deeply, tears welling up in her eyes.

Then came a thought from God and a mighty resolve of her soul. *Years later, she founded the famour Hull House Settlement in Chicago* for underprivileged children, where many artists, musicians, and civic leaders were started on the way to a useful life in the world. *Jane Addams had not been content merely to receive the thought from God.* She molded it into objective reality.

And so with Ghandi, giving up a successful law practice in South Africa, when the thought from God urged him to return to the India of his birth and there help to emancipate hundreds of millions of his countrymen from the bondage of poverty and subservience to foreign control—to lead them self-sacrificingly to freedom through non-violence.

And Albert Schweitzer, renouncing his career as a famous concert-organist to heed the thought from God telling him of the plight of the exploited brothers of Africa, leaving behind all his worldly fame and success to journey to a strange continent to minister to his forgotten brothers of the One Human Family.

Thus it has been with all those who have acted on the inspiring thoughts from God and enriched the culture of the race: the Platos, the

Dantes, the Michelangelos, the Shakespeares, the Miltons, the Beethovens, and all the other benefactors of mankind. Had they been content merely to dream about God's thoughts, had they not brought those thoughts into objective expression, how little of beauty and human welfare would there be in the world today!

For God thoughts can work through man when man has the courage of his inner convictions to follow the dictates of his own Soul. God thoughts serve two purposes: to give the spiritual will of man an incentive to assert itself for the ultimate good of the dedicated soul, and to benefit humanity by so doing.

MY GARDEN

When I'm working in my garden,
I feel so close to God,
My earthly cares all fade away,
When I'm digging in the sod.
The seed to plant, the sun to shine,
After the gentle rain,
What wonders then we do behold,
In flowers, trees, and grain.

When I gaze upon His miracles,
And I see what God hath wrought,
From the small brown acorn,
The mighty oak, He brought.
My soul is filled with gratitude,
As I think of my small part,
And I thank God for my garden
With reverence in my heart.

— Minnie Learoyd Keen

MENTAL HARMONY

Sri Marni T. Ramji

An emperor or a great leader or a rich man may be successful in the outward world. But such persons may not be happy unless they possess inner mental harmony. There are two aspects to man's life: outer and inner.

Man's outer life consists of participation in social life. Today man is in quest of material progress. In spite of the remarkable scientific progress man is not happy today. Everywhere we find the dark clouds of pessimism, hatred and jealousy. Man may be successful in his outward life, but inwardly he may not experience harmony unless he knows the art of achieving mental harmony.

* * *

Mental harmony is that state of mind where there is a dominant flow of the positive thoughts of optimism, courage, love and sympathy. In such a state the mind experiences calmness and joy; in the state of disharmony, the mind is full of restlessness and agitation.

* * *

Mental harmony is the positive law of life. It is the source of joy, the divine birthright of man. Man cannot conquer the inward devils as long as he identifies himself with his body and the oscillating mind. *All the great religions of the world proclaim that there is in every man a spark of divinity and that each soul is potentially divine.*

* * *

The basis of mental harmony is self-confidence or faith in the Ultimate Reality which is called by men by different Names. Today man has lost faith in the eternal spiritual and moral values of life and that is why, in spite of material progress, there is no lasting peace of harmony in the world. Faith in the Ultimate Reality gives stability to one's mind. When the mind is a victim of negative thoughts and is influenced by the trials and tribulations, the strains and stresses of life, it is like a boat

without a rudder—if it is not guided by the sustaining principle of faith.

But if a person possesses implicit and unshakable faith in the Ultimate Reality which is the embodiment of truth, beauty, goodness and bliss, then his mind attains inner harmony and he will be able to face the problems of life with equanimity. Douglas Lurton in his book, "The Power of Positive Living" writes about faith thus: *"The greatest thing in the world is faith...faith is positive and banishes negative doubts. Faith is the focal point of the positive attitude of mind."*

And to quote the unforgettable words of Swami Omkar: "Self-*reliance is the life, soul and goal of all religions."* Mahatma Gandhi's life is an apt illustration of the power of faith. According to him, faith steers us through stormy seas" and faith is nothing but a living wide-awake "consciousness of God within."

Faith in the Ultimate Reality is created and strengthened by constant associations with saints and sages who are the spiritual store-houses of light, peace and joy. When a man meets a saint, his mind is electrified by the impact of the positive thoughts released by the saint and he achieves mental harmony.

Positive thinking can be practiced in the hours of solitude. To-day man lives in a world of speed, strain and hurry and finds no time to spend some time daily in solitude. But without solitude no person can ever hear the sweet voice of God within. Only during the silent moments of solitude does the mind turn inward to experience the presence of God.

Spiritual aspirants can seek guidance from Swami Chinmayananda's book "Meditation and Life" and Swami Omkar's book, "Meditation" or from great scriptures like the Bhagavad Gita, the Quran, the Bible, the Zend-Avesta and the Dhamma-pada.

The technique of pin-pointing the mind to any sublime thought is called meditation which is the way to mental harmony. But it is necessary to know that meditation is entirely different from day-dreaming. Meditation is a fascinating mental phenomenon. The glory and greatness of the Ultimate Reality should be the subject of one's meditation.

Day-dreaming is illusory, while meditation is real; in day-dreaming there will be zig-zag oscillation of various ideas in the mind, whereas in meditation there will be a rhythm of ideas on one specific theme.

Day-dreaming is the result of mental frustration and weariness, while meditation is the result of mental refinement and culture; day-dreaming leads us to indescribable spiritual heights; day-dreaming creates contentment.

By practicing meditation man slowly and steadily enters into the realm of divine harmony and tastes peace and bliss. Meditation is the technique of uniting the human mind with the Ultimate Reality. Such a realized soul who achieves mental harmony through meditation sings the song of "Symphony of Life" like Swami Paramananda:

"In this great symphony of life
Where all is melody and music, save the voice of ego,
Sing, my soul, in harmony!
Pay no heed to the voice of ego;
It is false, yea, and always out of tune.
Sing thou after the Beloved's voice!

It is divine harmony;
It is sweet melody;
And it is perpetual peace."

(In PEACE - Vol. XXVIII, No. 10
October 1963)

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Ask nothing. Expect nothing in return. Give what you have to give. It will come back to you thousand-fold but do not think of that now.

— Vivekananda

WHY PRAY?

Mary Lamoreaux Burnell

Q: If all is now finished and complete, why do we pray and meditate?

This question reveals that the questioner has been told that the world is perfect, that there is a perfect world even as Jesus Christ said, The kingdom of heaven is at hand.

If that is so, if the kingdom in its completeness and perfection is here at hand, then why do we pray, and why do we meditate?

It is due to love that we pray. Prayer is not just asking for something as a child would tease its mother for some bit of candy. The most satisfying thing the child can think of is candy, and so he teases for it.

But rational human beings do not pray with that sort of mind. Prayer is communion; it is association with the thing we love.

Therefore it doesn't matter whether everything is now perfect or imperfect. It matters not whether you discern that this is the perfect world or not; it isn't put to you as a matter of your own discernment. The point you are really concerned with is this: What is the truth about it?

In past issues, FELLOWSHIP IN PRAYER has been proud to present samples of the thought and insight of the late Genevieve Burnell. Here, the bimonthly is equally pleased to offer two companion pieces by her mother, Mary Lamoreaux Burnell. Published by the Burnell Library of Religious Research, they are remarks she gave in answer to questions of students.

Did Jesus speak truth when He said, "The kingdom of heaven is at hand and is within you," which is to say that this is a perfect world? He of all beings, knew how to speak truth; for He is the truth. He said, "I am the Way, the Life, and the Truth." He knew how to speak truth, and He was announcing the fact of the way the world is.

Now, there is a fact that is true regarding this world now—whatever you may think about it.

We know very well what you are told to think about it when you read the newspapers and listen to the radio and to all the other channels of information about the state of the world. But that matters not.

There is a truth which is the way it is. And if you are fortunate enough to find out that truth, you will be like Jesus Christ, able to demonstrate that truth to the extent of healing, of benefiting, of delivering the people who are still under the conviction of hypnosis of a false world.

It is the love of the message of truth that is contained in the great instructions, that keeps you reading and meditating. What is the reason that you would repeat the Lord's prayer? Why would you repeat it with any idea that you would derive benefit or value from it? Would it be a light to your path? Only because you have learned to love the words that are contained in that prayer. You love to say, "Thy kingdom come." You love to think there is a kingdom that could come to this earth that could be called "Thy kingdom"; that could be recognized, that could be named, "Thy kingdom come, Thy will be done on earth as it is in heaven."

Do you not love to meditate upon such words even if your world seems to be a mass of torture and grievous to the last degree? Would you not love to say the words, "Thy kingdom come on earth as it is in heaven."?

So that is what we mean by recommending prayer and meditation. If you repeat the prayers that have been written down as habitual meditations of the saints, the holy people of the earth, you may learn to love the words, the message of truth that they contain. You will follow out the readings and pronouncements of the words of truth through pure love of them. You could not derive value without love; for love means that you have some comprehension, some understanding of the truth that is within you.

* * *

ALWAYS IN MEDITATION

Q: How can I prevent my thoughts from straying when praying or meditating?

That is like asking, "How can you prevent the merry-go-round from continuing?"

There is a way. Patanjali, the great sage who taught meditation, said that it is possible to stop your mental apparatus.

Man is given control over this thinking instrument even as the hand is given control over the pen and drawing pencil. Man is God; he is man. Have you not found out his position, his place, who he is? He

is given power over this instrument. To him the mind, the thinking instrument, is nothing more than a pencil; it makes delineations; it draws pictures. He has governed that mind.

The students who came to Yakna Vakna were not satisfied after many years of study, until they had arrived at the answer to the question, Who is the real Self? Who am I?

This Self is in control of the organ of thought, and therefore man is given, as just mere kindergarten work, the ability to practice concentration. That means that he holds his mind to what he is thinking. He takes some wonderful thought about truth, something that is true, and thinks about it. In a moment or two he finds his mind thinking of something in the natural world—on the other side of the waters—or what he is going to do tomorrow. Then he must bring his mind back and think again of what he started out to think about. This is Patanjali's practice of concentration.

There is a power concerning this that greatly assists, and has an absolute power. By that I mean that it goes so far in its assumption that nothing could ever get away from it. It is based upon the knowledge that you are in a perfect world, and you are a perfect being. Then you can say, "I am always in meditation; I am never out of meditation."

If you have unified yourself with God, Who is Intelligence, then you are always in His Mind; and you may assume that truth.

I recommend that you assume that truth. I cannot begin to tell you how it will benefit you, for it will guide your mind to love concentration.

You give but little when you give of your possessions. It is when you give of yourself that you truly give.

— Kahlil Gibran

Book Review

DIMENSIONS OF PRAYER, by Douglas V. Steere, Harper & Row, New York; 130 pp., $2.50.

"The assumption of this book will be that those who read it are not looking for a book of Christian Apologetics, but for a work-book on prayer. It is addressed to those who are already within the Christian community and who are there, not for a brief stay, as at a vacation resort, but for what they expect to be a permanent residence—believing that prayer is for the religious life what original research is for science."

DIMENSIONS OF PRAYER more than fulfills its objective and though written ostensibly for Christians it can certainly be recommended to people of all faiths. It is hard to believe that anyone can pack so much information within so few pages. This to me almost constitutes a miracle in itself. To pray is at once the easiest and the most difficult of acts. But to write a book on prayer which is authentic, useful and inspiring must always remain exceedingly difficult.

The book is immensely readable and divided into four main sections, with logical subdivisions within each section.

The idea is stressed at the start that to pray is to be utterly concerned with God. "He must be found at the center of life: in life and not only in death—in activity and not only in sin." Though praying is not dependent on fixed rules, there are nonetheless certain techniques and suggestions that are useful. By discipline and consistency we may be fortunate to discover at some point, "What it is not only to pray, but to be prayed in."

To pray is to change—to come near to God is to change, for "The Holy Spirit will either control your actions or cease to govern your prayers." There is always the temptation to know what is best for ourselves and for others. And yet as Kierkegaard maintains, prayer is "a silent surrendering of everything to God."

Many are confused as to what is acceptable in prayer. Should we

pray for personal things—our own ambitions and desires? Or should we merely pray for guidance? Dr. Steere believes that one must begin praying wherever he is, and over any problem or worry that has him in its grip. Does God change things? An inspired answer suggests that "God's ultimate purpose is unchanging, but that His strategy may vary infinitely."

The author maintains that intercession is the most intensely social act that the human being is capable of. We are all interconnected and as Von Hugel wrote, "no one is saved alone or by his own efforts." If prayer is made in the name and spirit of Christ He is present and our prayers will be edited, so to speak. "The veterans of prayer who have experienced what happens in such intercession know well enough how often our prayers for others are reshaped and refashioned in that loving plexus of love through which they must pass to reach those for whom we truly pray." By prayer for others, there is not only the *feed-back* result on ourselves, for one may come more swiftly than at almost any other point into a living relationship with others.

There is a visible power to prayer that quickens our life, gives us new perceptions and evaluations. It brings us to the deepest appreciation of life and the mystery of God. Chain reactions of goodness may be released which carry immeasurable power. One often notes in those who pray, even in the midst of overwhelming odds, what G. K. Chesteron calls an "asceticism of melancholy."

A little giant of a book, one that you will go through again and again, underlining, marking, studying. It can never be outdated and will be of constant use to the beginner as well as to the veteran of prayer.

—*P.F.*

Under the action of prayer we no longer cooperate with experience but cooperate with God.

— Genevieve Burnell

EDITORIAL

PRAYER CONTROVERSY

IT IS NOT the purpose of this corner of Fellowship in Prayer to delve dogmatically into controversial issues. The farsighted founder of the fellowship, and those today most actively concerned with its present status and future growth, have concluded that a bimonthly of this type can well leave name-calling and opinionated comment to publications of a more commercial or organizational nature.

Such a considered judgment, however valid, places unique restrictions on those responsible for filling this space, for the individual inclination leans enticingly toward "taking a stand" when a provocative situation presents itself. Such a situation exists this hour in the widespread debate over the many propositions to amend the United States Constitution to give federal sanction to the expression of prayer in schools and other public places.

At first glance, it would seem that this debate, this superficially simple but internally complex issue—inasmuch as it touches at the meaning of FIP, namely prayer—would be an occasion for departure. If prayer has become a national issue, is it not logical that such a fellowship as Fellowship in Prayer should place itself on one debating team or the other?

While the inclination to this is strong, more considered reflection only underscores the fact that to join the controversy would result in the loss of an opportunity to at least attempt to sift some sense out of what has become an almost hopelessly confused situation. It is not out of timidity that this corner thus refrains from either endorsement or condemnation of the prayer-amendment move. While personal opinions

are held it is more important that this space be given to evaluation rather than incrimination.

* * *

Let us look then, closely—from the standpoint of individuals concerned prinarily with prayer as a means of personal communion with God—at this debate which has split Congress and divided cities across the nation. At this point, while the forces favoring an overthrow of the Supreme Court edict appear strong, the facts of constitutional law and political reality make it highly unlikely that the amendment could be approved quickly or easily. Should the proposition come out of the House Judiciary Committee with a favorable report, which is most debatable considering the fact that the chairman and others are opposed to the amendment, it then would face full debate. And should it find its way through Congress all fifty of the state legislatures then would individually confront the issue. The proposed law could become real only if three-fourths of the legislatures would vote favorably within a seven year period.

It appears equally certain, however, that in spite of these obstacles, the effort in behalf of the amendment, or some other legal endorsement of public prayer, will be a part of the American scene for a long time.

* * *

Looking beyond the immediate issue, it can and should be concluded that the prayer controversy itself has its healthy aspects. It has focused a new, broad scale of attention on the statement that America is a nation with a firm foundation of faith, that we are basically and traditionally a "religious" people. In many ways, that statement has become a cliche. But now, under the searing spotlight of controversy, the fibre of the nation's religious heritage is being put to a severe test. We are confident that it will survive that test, and perhaps gain new strength from it.

Whether a perfunctory, nonsectarian prayer for school children is allowed or whether the United States Supreme Court ban on classroom devotions remains in effect, there is value in the fact that huge amounts of newspaper and magazine space and great chunks of television

and radio time are being devoted to the meaning of prayer. Though in many ways distasteful, controversy undeniably provokes new awareness of a given issue. When debate rages, minds are stimulated to probe deeply into the core of the issue. Individual consciences and beliefs are examined.

Prayer cannot be the "loser" in the current case, however the school-devotions issue is resolved. Hopefully, the arguments will bring new awareness to millions of people of the strength of prayer, of the beauty and power of meditation and communion with God—individually and through family devotions. Hopefully, the controversy will stimulate the establishment of thousands of new prayer circles, where men and women need no government sanction to express their beliefs. Hopefully, the churches will realize anew their prime responsibilities for the spiritual nurture of children.

We, as a fellowship of friendship and common concern, must pray that such positive results are the ultimate purpose of the currently troublesome problem.

METAMORPHOSIS

I thought of death today.
Strange to say
It was when I looked upon
The fresh, new green of the grass,
And thought how sweet
It will be when
The winds will pass
Through the stalks of robust wheat;
And I shall lie beneath,
My strength flowing into the sheath—
I then shall be
The living, growing grass;
The earth and I
A consanguinity.

— Edith Rudin

NOTICES and COMMENTS

A WORTHY TRIBUTE. It is with extreme pleasure that FIP passes on to its readers a bit of information which otherwise, because of the honest modesty of the person involved, might not be widely disseminated. The item: the Harvard-Yenching Institute trustees and the editors of the *Harvard Journal of Asiatic Studies* have dedicated Volume 24 of the Journal to Dr. William Hung in hon or of his seventieth birthday. Dr. Hung is President of Fellowship in Prayer and is the source of invaluable guidance and inspiration to its staff and other officers. The issue of the *Journal* dedicated to Dr. Hung notes his many academic degrees and honors, his positions at Yenching University in China, the University of Hawaii and Harvard University. It also contains a list of seventy-one of his publications, mentioning that this is but a "partial list" which can "by no means fully represent his contribution to the study of Chinese history and letters." A paragraph of tribute adds that Dr. Hung has given outstanding encouragement and guidance to three generations of scholars and students and points out that his "scholarly acumen is still evidenced daily in his consultations with the Harvard faculty and students and at his home, where "his voluminous manuscript on T'ang historiography continues to grow."

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NEW ADVISORS. It is a pleasure to announce that three friends of Fellowship in Prayer have agreed to serve as Advisors in various sections of the country. They are Mrs. Samuel Chamberlain of Marblehead, Mass., who will be an advisor in the Eastern Zone; and Mrs. Emily Sargent Councilman of Burlington, N. C., and Mrs. Mildred Seydell of Atlanta, Ga., both advisors in the Southern Zone.

Mrs. Chamberlain has a wide background of study and interest in religion and philosophy. She has studied with Mr. and Mrs. George Edwin Burnell and their daughter, Genevieve, whose work has been included in FIP and credits childhood teaching by her mother as having instilled in her a deep belief in and dependence on prayer. Her studies have included the works of many noted Eastern and Christian writers. She and her husband lived for many years in France, where their two daughters were born. Mr. Chamberlain is an artist, writer and photographer and has produced several books. Her deep interest in our Fellowship has been demonstrated in many ways.

Mrs. Councilman, the wife of a Baptist minister, has been active for many years in education and music in the churches he has served and in her relationship with FIP—through the contribution of several poems—has demonstrated her belief in the power of prayer. "In 1932, I

first heard Dr. Glenn Clark (founder of Koinonia Foundation, the United Prayer Tower, Clear Horizons Magazine and Camps Farthest Out) speak about the meaning of prayer as a creative channel for the most powerful force of all—Love or God," she writes, adding that since then many others have inspired her "inner quest....for those things to unite, rather than divide, and let all men know by example that our Father wants us to live in love as brothers." Mrs. Councilman, in the last four years, has given special study to poetry; her work has appeared in some forty periodicals and she is active in state and national poetry societies.

Mrs. Seydell's continued interest and support of Fellowship in Prayer has been shown in many ways over the years. She has been a Foreign Zone advisor while living in Belgium, and now that she will be spending more time in Atlanta, we are most happy to have her assistance and encouragement as an advisor in the Southern Zone. An internationally-known writer and speaker, she has covered numerous notable news stories and interviewed many world leaders and personalities. She is publisher and editor of *SEYDELL QUARTERLY*, which declares on its opening page that "to be worthy a magazine must have a purpose." The publication explores places, presents interesting personalities and intermingles wit with information and inspiration. It is gratifying that such a person as Mrs. Seydell is among the many who subscribe to the purpose of our Fellowship, and who is willing to give it her support.

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CONTRIBUTORS. An effort continues to bring readers of FIP a balanced selection of new material and the work of its regular contributors. As always, the editors welcome manuscripts from new quarters. Among those offering material for the first time in this issue is Mrs. Minnie Leroyd Keen, whose poem, *My Garden,* is on page 22. Mrs. Keen, in good health in her eighty-fourth year, promises to continue her submissions. Other newcomers to these pages include Nardia Goldin, with *Reflections Beneath an Oak* on page 9; and it is good to have material again after a time from Emily Barto, whose poem, *Miracles in Little Things,* is on page 10, and Aarno Davidson, whose verse, *Harmony,* is on page 13. We also are pleased to bring readers selections from the Vedanta Quarterly Bulletin *(Greater Courage* by Swami Paramananda, page 16); Kalvath Shan, a quarterly published by a meditation center in Ceylon *(Prayer* by Enver Uduman, page 1), and Peace, published by the Mission of Peace in India *(Mental Harmony* by Sri Marni T. Ramji, page 23).

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New York 16, N. Y.

Date.....

I enclose $....in payment of a subscription to FELLOWSHIP IN PRAYER for.....year (s), and $....toward furthering the work. May God add His blessing!

NAME.....

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CITY.....ZONE.....STATE.....

One Brief Bright June Day

Magic pours from lavish skies
Splendor from a dazzling flower;
Wondrous Presence glorifies

Burst of Evidence multiplies
With indescribable perfumed-shower;
Scarred earth becomes paradise.

In glory extravagantly spun
To the furthest, loneliest nook surcease
Spells brief phenomenon

And bright oasis illumes as one
The June day, the blending peace;
All impatiences undone . . .

But bright or dark, believe and be knowing
Which ever is present must swiftly be going.

CARLA PATSURIS

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